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BLOOD RELATIONSHIP

Beni al-ʿAmm

101 619 614 The Rwala belong to the large group of tribes called ʿAneze, which is scattered almost throughout the peninsula and is divided into a southern and a northern branch. The southern ʿAneze comprise the tribes from which are descended the Ab-al-Ḥejl, Eben Ṣabbâḥ, Eben Saʿûd, and various clans of the Ḳaḥaṭân and Muntifeż. The northern ʿAneze are the Ẓana Muslim and Ẓana Bišr. The latter includes the Sbaʿa, Fedʿân, and ʿAmârât. The former include the Weld ʿAli and Rwala, who are also known as the Âl Ǧlâs. All the tribes and [602] all the clans of the ʿAneze, in the opinion of the Rwala, have a common father and therefore are their *beni al-ʿamm*, their paternal cousins.

611 602 609 Only blood relationship on the father's side bestows the right of *eben al-ʿamm*. It is common to hear such a remark as: "His ancestor was not, at a remote period, our relation on the father's side; how could he now be our paternal cousin? *min ḳaddîm ǧeddeh mâ hu eben al-ʿamm čêf jeṣîr lena-bn al-ʿamm*." or: "The Beni Ṣaḥr are more popular with us than the ʿAmârât, but the latter are closer to us by blood relationship than the former. The Beni Ṣaḥr are foreigners, we and they have no forefather in common. *Beni ṣaḥr arlaʿ lena min al-ʿamârât w-lâčen bel-ḳurba haḍôla aḳrab lena min haḍôlak beni ṣaḥr aǧânib mâ lena w-lahom ǧidden wâḥed*."

Ẓbêʿân eben Ḥašmân of the Sirḥân tribe had encamped with the Rwala for more than thirty years (in 1909). He married a Rwala woman, and his sister Mahaʾ married Prince Saṭṭâm, to whom she bore a son, Ṭrâd. Ẓbêʿân undertook warlike expeditions and raids together with the Rwala, he wore their costume, his sons speak like the rest of the Rwala, and yet they still belong to the Sirḥân. Their kin, or *ahl*, is not with the Rwala, but with the people of the Sirḥân. The paternal blood relationship, *ʿamâm*, and not the [628] maternal relationship, *ḫwâl*, forms the kin, *ahl*. If one of the sons of Ẓbêʿân were to kill one of the Rwala, he would have to seek refuge with his *ahl*, the Sirḥân, and the blood of the Rwejli would have to be expiated with the blood of a Sirḥâni. 602 827 Kinsmen on the father's side are more often needed than those on the mother's side, *ʿamâmeh alzam min ḫwâleh*. The

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former give muscular vigor and power, the latter wombs; *ʿamâmeh ʿaṣabe w-ḫwâleh arḥâm.* 602 827

Among those connected by blood relationship, *eben al-ʿamm*, it is prohibited to bind a captured thief, *mâ ʿalejh arbâṭ*, or to attack after midnight or shortly before sunrise, which is the most favorable time for resting; *mamnûʿ ʿalejhom al-bejât w-aṣ-ṣbâḥ.* The blood price is fixed at fifty camels, a mare, and armed equipment. 602

The blood relationship, *beni al-ʿamm*, at the wish of the chiefs is sometimes granted to clans who are not related by blood and who derive their origin from quite different ancestors. If the chiefs of two unrelated tribes, *barrâni* (or *aǧnabi*), are favorably disposed towards each other, they proclaim that they will bestow the right of kinship upon each other, *ḥakk al-beniʿam* (or *ḥakk al-benʿame* [sic]), as follows: "Between us and you there shall continue the friendship of kinsmen as between kinsmen related by blood; *bênana w-bênakom ṣadâḳat al-benʿame ṣwât al-beniʿam.*" As such it is their duty to protect each other's neighbor, *ḳaṣir*, guest, *ǧejî*, or fellow traveler, *ḫawi*, even though he should be their actual enemy. It is likewise their duty to acquaint each other with the movements of hostile troops. In reality such a friendship has no value if the chiefs do not pay heed to it. "It is fairly spoken but it brings no profit, *teṣliḥ al-ḥači min ǧejr manfaʿa.*" If a member of one of these tribes kills a man of the other tribe, he does not pay the blood price amounting to fifty camels, such as is the custom with actual *beni ʿammeh*, but only seven, as in the case of unrelated tribes, *aǧnâb*. If a thief from such a tribe is caught, he may be fettered; moreover, such a tribe may also be attacked after midnight, which is not permissible with the actual *beni al-ʿamm*. 608 628

Âl and Ahl

According to the Rwala, their tribe is known as *ḳabîlet* (or *bedîdet*, or *ʿaširt*) *ar-rwala*, *ʿašire* having the same meaning as *bedîde* or *ḳabîle*. The clan and sometimes the kin are denoted by the word *âl*, which is often interchanged with the article *al*, although the meaning of the former is known to every Rwejli. Generally the word *âl* denotes the same as *beni* or *eben*, its meaning being larger than that of *ahl*. *Ferîž* is the 101 601

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Instead of wheat the poorer of the Rwala obtain white sorghum, *ḏera' bêẓa'*, which costs half as much and can be used in exactly the same way as wheat. From it they bake bread called *ṭurmuḏ*, boil *'ejš* known as *raẓiẓa*, roast the grains to *ḥamisa*, and eat the plain flour as *lehme*.

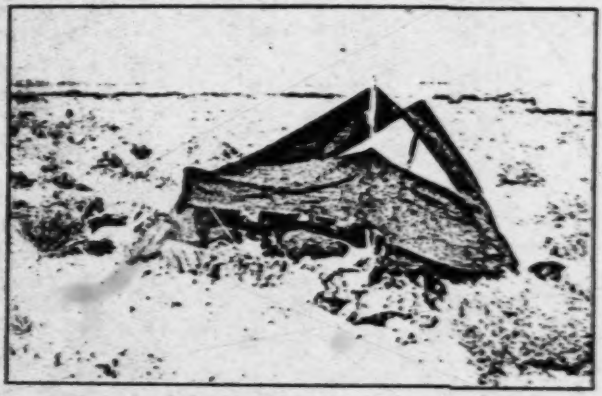

Fig. 24—A small tent, *fuzz* (see p. 72).

Semḥne or *sebîb* is the seed of the different varieties of *semḥ* plant. It takes the place of both wheat and *ḏera'*, and from it food can be prepared in exactly the same way as from these. Those who have no other food and neither taste the seed of the *ad-da'â'* variety of *semḥ* nor eat the *al-ḥawwa'* herb, even though they may be tormented by hunger, are generally regarded as being hardy; *hwa walad mâ ḏâḳ ad-da'â' w-lâ akal al-ḥawwa' jôm ǧâ'*.

LOCUSTS, DATES, SALT, WATER, EDIBLE PLANTS

For the poorer Rwala locusts, *ǧerâd*, are an important article of diet. The large green varieties often cover shrubs by the myriad and do not move till the dew has evaporated. The Rwala women come and throw handfuls of locusts into large bags, tie them up, dig a narrow, deep trench, *bûra*, and make a fire in it. When the bottom of the trench is covered with glowing ashes they shake the locusts into it, shouting: "Father of roasting, roast them! *jâ-ba-l-ḥmes eḥemseh*." The dead locusts are dried in the sun and either ground immediately

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tried to telegraph for everything the riders asked for, but he could not get them anywhere. 28. *Ḥafâje* is the name given to she-camels with bruised soles which bleed at every step; such camels cannot, therefore, be used on long marches. *Erte'âdi* means shaking of the loins, a sure sign of fever and sickness. 29. Having been deceived by his friend Fejḥân, 'Abdallâh sought help from other chiefs in Neǧd and was in such haste about it as to rouse everybody's wonder. 30. He addresses Fejḥân. "*Já šên*. O shameful!" O rascal! is used in both a friendly and hostile sense. 31. Fejḥân would reproach him with fearing to win the beauty for him. 33. *Radij al-ǧeldâdi* is a bald-headed man. 34. *Ḥaziz* is what remains of water in a folded leather water bag. 35. He woos for Fejḥân a girl of his own kin, as a kin usually forms a *ferîž*, smaller camp, of their own. 37. He can see her cooking behind the narrow partition which protects the fireplace from the wind, *dera'*. 38. *Al-ḥeǧa'* denotes the corner in the women's compartment where women in childbirth or with abnormal menstruation rest. 39. Fejḥân viewed his beloved's beauty with his own eyes, but other people judged it differently. In Neǧd almost every settlement has its own valley without an outlet. These valleys are mostly large basins where the rain water accumulates, there soaking into the sandy ground and keeping fresh for a considerable time. None of these basins are connected, so that the water cannot flow on the surface from one to another. 41. He who is careless will perish, be he the most powerful. A person on foot carrying a pouch with cool water will overcome a rider dying of thirst. 43. A Bedouin may not marry a *šâne'*'s daughter.

'Obejd Eben Rašid Lies in Wait in a Ravine to Fight the Âl 'Ali

1. *Hejh já-lli lak ma' an-nâs widdâd*
   má tarḥamûn al-ḥâl já 'azwati lejh
2. *má tarḥamûn alli ṛada dam'eh abdâd*
   ṭowl az-zemân w-ḥarrak ad-dam' ḥaddejh
3. *min šowfeti lel-ṛarw mazbûr al-anhâd*
   mutmaššeḥen jâṭa' 'ala-ždâm riǧlejh
4. *aš-šouk mâ leh 'an mwâṭih raddâd*
   ejzan w-lâ sibten žiwijjen jewaǧǧejh

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539 *Śowl* has much the same meaning as *bel*, camels collectively, and forms no plural. Two slaves (negroes) and the master attend
233 only to the watering, while the herdsman watches the camels.

Ḳum ṣubb (sic) *w-eszi-l-ḥâjel*
nâḳt esṭâm al-'âjel.

Rise, pour in, and water the sterile one,
The she-camel of him who tames the violator.

Ṣubbû-'ala-l-'ašâjer Pour in water for the sweethearts,
-muğawwezât al-bâjer Wedded to a sluggard,
al-bâjer eben al-bâjer. To a sluggard son of a sluggard.

[461 *Bâjer* is the name for a squeamish fellow afraid alike of
581] the sun's heat, the night's chills, or of much exertion, and therefore one who loves to loiter in the tent most of the time. No girl would marry such a man voluntarily, but, as by the law of kinship he can claim his nearest cousin, her parents must give her to him. Small wonder that, once married, his wife prefers other men; nor can he even rebuke her for this, as she would run away and he could never get another wife.
●[827] Because of the Rwala belief that the son inherits his father's qualities. the father in this verse is no better than the son, and the wife, who has no wish to bear him a son, looks around for others; such a wife is a called *ṭamûḥ*.

Jâ rabb jâ mawlâna O Lord! O thou Ruler of ours!
bedder lena bhwâna Help us quickly to what we desire,
eszi-l-'edâd awḍâna. Fill with water our vessels which have tired us out.

233 When forty to fifty camels of one herd must be watered
461 from a well over thirty meters deep, or from a shallow well that has caved in and into which the water flows very slowly, even the hardiest men become tired partly from the labor of drawing the water and partly from watching the crowding camels, who, if very thirsty, press around the well, into which they would fall if not driven away constantly by the herdsmen. One man can hardly keep three thirsty animals from breaking away from him and running to the water trough, there to squeeze in among those already drinking. Often they knock over the watering vessel, tread on each other's feet, bite, and knock about the men who are raising the water,

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When yawning the Rwejli must also be very cautious, as the throat opens wide during this process and the demon then may let a drop of its urine, *jebûleh*, fall into the man's throat; the urine enters the stomach and causes various diseases.

The Bedouins should also watch the stars most carefully, because they have more properties unfavorable to man than favorable. Wounds will not heal when pierced by the rays of either the stars or the sun. Therefore the wounded person is laid, wrapped in all sorts of covers, in some corner of the tent so as to keep the rays away from him. Whenever people came to me with one of their wounded relatives, they first pitched a small tent behind the one occupied by me, closed it tightly, and then — not before — proceeded to uncover the wound. If a Rwejli loses his way at night, the stars are to blame, for he took his course from a certain star which changed its position imperceptibly, making the man take a wrong direction. Therefore he will not say "*Tiht*, I lost my way," but "*Enǧemt*, I was led astray by the stars." When the stars begin to play with a Rwejli in this manner, even the North Star cannot be depended upon. The best thing to do in that case is to lie down and wait for sunrise. Then the Rwejli can take his bearings himself according to the landmarks and continue his journey.

CHAPTER XIX

PERSONAL QUALITIES

A chief who is commonly spoken of as a *ṣâḥeb al-mar-* 577
ûs stands in high esteem among the Rwala. Such a one 622
has a brave, strong heart, *ḳalbeh ḳawi*; knows how to wrestle with the greatest danger, *ma'eh fetel*; has a broad outlook, *ma'eh 'erf*; thinks of the future, *šôfteh ba'îde*; and never acts hastily, *leh ṣabr*. He who is merely a daring fighter, *ṣâḥeb al-farse*, is not fit to be either a chief or a leader in time of war. He, too, has a strong heart but lacks calm consideration, *mâ leh ṣabr*, therefore he throws himself into danger recklessly, unmindful of victory or death; *'ermi ḥâleh jâ jiktel žebîleh jâ jinḳatel*.

But the most popular among the chiefs is the *ṣâḥeb al-muruwwa*. He is kind, *kerim*; truthful, *ḥabib allâh*; disregards trifles, *saḫi*; and knows no distinction between great and small. Of such the proverb says: "A wolf does not suffer hunger with him, neither do his sheep perish; *lâ jiğû' aḏ-ḏîb w-lâ tifna-l-ġanam*." As examples of such a *ṣâḥeb al-muruwwa* Ḳuftân eben Ḥâmed of the Beni Ṣaḫr and Haġer eben Meġwel of the Rwala were named to me.

A generous man is universally esteemed, as he is often 577
visited by guests who then carry his fame far and wide. They say that it is easy for a wealthy man to be generous, because the word generosity is derived from what a man possesses, *al-ǧûd min al-mawǧûd*. According to others generosity must be inborn. He that does not inherit generosity from his parents will always be a miser, even if he has more wealth than he knows what to do with, *al-ǧûd min al-ǧdûd*. [827]

Aš-šime is among the most prominent qualities of a famous man. It is but rarely found, and the man possessing it excels all others in the same way as the head projects above the body. He who has *aš-šime* will not always insist on his rights, gladly yielding to one weaker than himself and sometimes giving up his claim to a thing which clearly belongs to him. *Jetaḫajjam 'an aš-ši* means "he gave up a thing," or "he did not take a thing although evidently his." Without *aš-šime* no *rê' al-muruwwa* is perfect.

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539K 4. If I risk my vigor and that of my old she-camel,
Then, faith, I have not much in the world that I should
Hey! glory! mourn.

[833] Verse 1. *Maižaʿ* means, properly, the spot where sexual intercourse takes place. 2. The *ḥamûle* is larger than the *ahl*, and is almost like the *žebîle* (see above, p. 47). 3. *Debâjel*: ulcers or abscesses. Such growths in the stomach make eating unpleasant and interfere with digestion. The fear of thieves and assailants robs a man of his appetite and the pleasant sensation of digestion.

● 327 269

Jâ mâ kaṭaʿna dûnehen min zerâže
tarmi beha ferž al-ǧwâzi ʿejâlaha
waʾ hâj . . .

Oh, how many plains vast and scorched we had to cross
before we captured them,
Where even a stray gazelle which suffers not from
Hey! glory! thirst will miscarry.

Zerâže are vast, waterless plains. *Ǧwâzi* are gazelles which never taste water. *Ferž* means an animal which has become separated from the herd, has gone astray. Such a one will loose the fruit of its womb from exhaustion.

The Raiders' Home-coming

727 Once in the camp every man makes straight for his tent, driving or leading his booty. From behind the tents the women and girls watch them greeting their friends as they pass:

"Strength to thee! *ḳaw flân.*" Answer:

"O greeting to thee! *jâ hala.*"

"O Allâh, grant him life!" Answer:

"May Allâh grant life to thy dear ones!"

"This booty be thy consolation, *ṭalaḳ hal-fowd.*" Answer:

"For thy consolation, and mayst thou capture still more! *ṭalaḳ we-tfid.*"

[431] Sometimes the raider is asked for a gift with these words: "Prove that thou esteemest me! *al-hazijje.*" If he answers: "Rejoice over this gift, *beši behal-ʿaṭijje,*" the suppliant may be sure of receiving something.

727 574 Their relatives invite the raiders to stop for a meal with them. "Have it good for once, have it good, ye booty getters!

539a

malbûsaha riš an-na'am
w-mdellelen ḳa'ûdaha
raššâsaha damm al-ḥamar
w-al-bizr ṭal' enhûdaha.

A beauty is leaning towards us,
And how prettily she stands up in her litter
In ostrich feathers dressed;
She rides on a camel with gay trappings.
Stained by red blood is she,
And her breasts appear like lead bullets.

A young girl, with her breasts bared, sits in a fancy litter and during the fiercest fighting encourages her countrymen to persevere. *'Ûd* is the essential part of the litter.

Aškar ḏwâjeb 'aḏḏabak
w-aṛwâk naḳḳâz al-ǧa'ad
walad ar-radi lâ tâḥeḏeh
jiǧîk miṯl abûh walad.

The one with his braids dyed blond is a hindrance to thee,
And he yearns for thee, he who often dishevels plaited hair.
The son of a degenerate thou hadst better not marry,
Else thy son will be like thy husband's father.

[831] The *eben al-'amm*, or nearest kinsman whom it is permissible for her to marry, has a right to the girl since he has reserved her for himself, *ḥaǧǧarha*. He is a hindrance to the girl, because he lusts, *ṛawa*, after her; *ṛawa* is more sensual than *hawa*. *Hawjân* means an enamored one, while *ṛawjân* is a man lusting for sexual intercourse. *Ǧa'ad* is the plaited and combed hair, consisting in the case of a girl of *ḳuṣṣa*, or hair trimmed above the forehead; of *ḳiǧle*, small braids made of the trimmed hair above the forehead; and of *ḏwâjeb*, long plaits on the upper part of the head and above the ears. *Naḳḳâz al-ǧa'ad* is a man passionate in sexual intercourse, thus dishevelling the woman's hair. The Rwala call such a man *radi*, a degenerate, and dislike their daughters to marry him. Just as he has inherited his bad qualities from his grandfather, her son would be like his father. The Rwala firmly believe that both good and bad qualities pass from the grandfather to the grandsons.

●[827]

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called *ẓaḥijje*. If Heǧlân's avengers do not take heart soo they will all be slain by the enemy. 8. *Râḥaw lehûmi* has th same meaning as *endabaḥaw*, were killed.

Lament of Young Woman for Her Husband Killed in Battle

1. *Wannejt jâ daḥḥâm tis'în wenne*
   ma' miṭlehen jowm al-ḥa'âjež heǧû'i
2. *ma' miṭlehen jowm al-ḥalâjež mirenne*
   min aẓ-ẓejm ješčen al-haẓâjem ẓe'lû'i
3. *wennet 'aǧûz teshar al-lejl killeh*
   radi' lha ḳarm al-'ejâl betû'i
4. *ramla w-lâ laha ma' hal al-bejt lenne*
   elja' ǧâ twâli-l-lejl ḳâmat tefû'i
5. *ḥalli waladha bel-ma'âra-kalenneh*
   saḥm aẓ-ẓwâri w-aṣbaḥen 'oḳob ǧû'i.

1. I mourn, O Daḥḥâm, with ninety laments
   And as many again, while all creatures rest without care
2. And as many again, while all creatures listen,
   For even my oppressed ribs complain of their evil lot.
3. I mourn, waking all night with an old woman,
   Because she has lost a flower among sons, a resolute hero
4. I mourn with a widow who has no relative left in her tent
   Who at the close of the night pitifully moans.
5. My husband, her son, on the battle field was devoured
   By black and skinny beasts, their hunger stilling.

The poetess was a young woman of the Ḥarb tribe, th reciters, Mḥammad al-Ḳaẓîb and Mindîl al-Ḳat'i. The youn woman had lost in the battle her beloved husband, the onl son of an old widowed mother, and both are mourning him

[827] Verse 2. In the opinion of the Bedouins any sorrow attack the breast and contracts the ribs so that the person stricke cannot breathe freely. 3. *Betû'i* is a brave rider who does no shrink from the fight. 4. *Lenne* or *lelle*: surely not; thes words emphasize the negative. *Hal* (or *ahl*) *al-bejt* here mean [768] the kin of the fallen man. The old widow had lived until the with her son; after his death she must move to her own kin *Tefû'i* is said of the moaning and cries of an epileptic or demented person.